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AFTER THE PALAIS ROSE

Future Conferences

WHATEVER the results may be of the meetings of the four deputy Foreign Ministers in Paris at the Palais Rose one thing seems fairly certain, Western rearmament will go on. If the meetings should be successful in drawing up an agenda for a future conference, and the conference takes place, much time must elapse before there can be conclusive results. If weeks are spent in trying to construct an agenda months will be spent on the conference itself; indeed it may even turn into a temporary institution. As far, therefore, as can reasonably be seen ahead the conflict of power between Russia and the Western states will go on. What is likely to be the result of this conflict? The results of any future conferences are likely to depend upon the answer to that question. A possible meeting of Foreign Ministers is far off in the distance; the struggle of power is here and now. If there is to be a peaceful end it must, of course, be brought about by general agreement. But agreement is as likely to be dictated by immediate events as by any future consultation around a table.

The Balance of Power

There are two danger points in the conflict. The first is to be found in the concept of the balance of power. The West is rearming because—until it has rearmed—it is at a physical disadvantage with Russia. It is hoped that an equilibrium of power will be created of such balance that it will deter Russia from any attack on the West. But, as is only too apparent, the Kremlin is alarmed at the growth of Western strength, particularly when that strength seems to include the remilitarisation of Western Germany. Russia, it can be argued, may be driven to a preventive war, or a war that may seem to be one of self-preservation, simply through sheer fear of growing Western might. This is a danger, familiar in the concept of the balance of power; but there is much to set against it. War is no longer, as it was in the past, an instrument of policy between great states. It is an event from which no great state can hope to emerge with its civilisation intact. War is now a cataclysm which involves the fate of the human race. It is, in terms of state survival, a totally unpredictable occurrence. They who voluntarily enter into it, in the sense of hoping to use it for some particular state purpose, are as likely to come out of it broken as those who are forced into it against their wills. Under these conditions it is reasonable to hope that if the West, whilst rearming, shows ready willingness to come to terms with Russia then out of the sheer need of survival the men of the Kremlin will find their way to agreement.

If this happens then the great world organisation of the United Nations can be utilised for the purpose of the observance of the terms and constant consultation upon them. Lately U.N.O. has been pushed out of sight, but it is still there, a major instrument of world salvation. Sir Gladwyn Jebb has recently commented that he has faith in it, it "may indeed represent a power for peace so powerful that the great catastrophe will be avoided".

A Second Danger

But there is a second danger of a more unpredictable nature than the first and perhaps more threatening. Years ago, through uncanny insight, it was indicated by Samuel Taylor Coleridge. In one of his Lay Sermons he summarised some of the characteristics of Satan in Milton's *Paradise Lost*, and then he went on:—

"These are the marks that have characterised the masters of mischief, the liberticides and mighty hunters of mankind, from Nimrod to Napoleon. And . . . even men of honest intentions have too frequently become fascinated. Nay, whole nations have been so far duped . . . as to regard with palliative admiration, instead of . . . abhorrence, the Molochs of human nature, who dare to say with their whole heart 'Evil, be thou my good!' All system so far is power; and a systematic criminal, self-consistent and entire in wickedness, who entrenches villainy within villainy, and barricades crime by crime, has removed a world of obstacles by the mere decision that he will have no obstacles but those of force and brute matter." (Quoted, Robert Bridges' "Spirit of Man.")

This is an apt description of the modern dictator, the amoral man who lives in a world society which has attained the maturity of moral conduct. It is an uncannily apt description of what is now known, from revelation and records, of Hitler and Mussolini. It is the characterisation of the gangster, the amoral leader of a gang rather than a civilised group, lifted to supreme political power through the frailty and disintegration of social systems. Do such men exist within the political systems of today? And if they do are they likely to use their power in a manner to bring about the downfall of mankind? (Which, after all, has been the traditional rôle of Satan.)

Controlling the Unpredictable

Past experience can answer such questions. If such men do exist then they can be controlled and rendered practically powerless. The civilised state has learnt to control the social gangster; the civilised world can learn how to control the political gangster. If Western civilisation had cared to exercise its strength in the past then both Hitler and Mussolini could have been controlled and eventually eliminated without the calamity of a world war. The modern dictator can only dictate when society allows him, and society today is not one state but many. It is now known that Mussolini could have been destroyed over his Abyssinian adventure if the West and America had acted. Hitler could have been destroyed on more than one occasion if the West had willed to act. The West, paralysed by its inability to wield physical force to moral purpose allowed the dictators to dictate, with terrible results. The current dictators—if there are such—can be controlled by the union of force with moral strength. There is sufficient force in the nations in which a dictator's wit does not run to hold any modern amoral man in check.

This, of course, places a heavy moral responsibility upon the states who are willing and able to undertake such a task. They have to distinguish between a true world-view and a national or social ideology. They have to endure certain

tensions within themselves in a world which does not work out morally pat. They have to learn not to expect other nations to walk in their own particular folk-ways. But that such a quality exists is a social faith, and with this faith the danger of the unpredictable dictator can be faced.

UNITARIANS AND A GREAT ACT OF SOCIAL REFORM

By R. D. Woodall

SEVENTY-FIVE years ago this year, government consent was obtained for one of the most remarkable local government schemes undertaken in the last quarter of the nineteenth century. That was nothing more than the reconstruction of the centre of Birmingham. Seventy-five years later it is interesting to recall that the chief architects and supporters of the scheme which involved the destruction of hundreds of squalid courtyards and insanitary dwellings and the construction of the present Corporation Street were Unitarians like Joseph Chamberlain, Jesse Collings, William Kenrick, Arthur Chamberlain, Rev. Henry W. Crosskey, John Sadler, Ambrose Biggs, and Richard Chamberlain.

At that period, Birmingham in local government was setting an example to the country for its enterprise and vision. In the mid-nineteenth century the City Council had attracted in the main a very poor type of Councillor. Many Council decisions are said to have been reached in "The Woodman Inn" rather than in the Council Chamber itself. In the late eighteen-sixties however, when the fortunes of Gladstonian Liberalism were in the ascendant, Birmingham Liberals, whose supporters included Alderman William White, the famous Quaker Adult School leader, decided to contest all local elections, Guardians, School Board, and City Council, on strict party lines and to sponsor the return to these various bodies men of high calibre, prepared to devote their time to achieve far reaching social changes. Many of their candidates were prominent Unitarians whose natural leader was Joseph Chamberlain, then an advanced Radical, suspected of militant Republicanism. Still in his thirties, Chamberlain, who had made a fortune as a screw manufacturer, was then at the height of his powers. A former Sunday School teacher at the Church of the Messiah, in this period of dynamic change Chamberlain was Mayor of Birmingham for three consecutive years, 1873, 1874 and 1875.

In this period of Birmingham history, when Unitarian influence in its municipal history was greater than it had ever been before, a number of what were then considered revolutionary changes were introduced. The City Council took over the local Gas and Water undertakings despite a good deal of vicious opposition. The building of handsome new Municipal Buildings was sanctioned. The City Council was made more representative by a new scheme of ward boundaries more in line with the population drift. Experiments were made in new methods of making the roads with blocks of wood and in planting trees beside the main roads. During this period the City Council also bought its first Public Park while a vigorous effort was made to lay out closed burial grounds as open spaces and recreation grounds.

Greatest of all the reforms was the Improvement Scheme, made possible by the Artisans Dwellings Act of 1875. In the centre of the city there was a rabbit warren of slums. The Medical Officer of Health reported most of the houses and shops were in danger of falling down and could not be properly repaired. In these filthy areas the death rate stood at 26.82 per 1,000 compared with 13.11 per 1,000 in the suburb of Edgbaston. One City Councillor in fact likened the centre of Birmingham to the scene after the Germans had bombarded Strasbourg during the Franco-Prussian War.

Once they had decided on the scheme the City Councillors did not wait for official sanction to get going. Men like Joseph Chamberlain and Ambrose Biggs founded a non-profit-making Improvement Trust. Chamberlain himself provided £10,000 to help to buy up the slum property. All the property bought was sold back to the City Council at cost price, when government sanction was granted. The supporters of the Improvement Trust had to bear any losses themselves.

Within a few years hundreds of courts and alleys had

been swept away. The modern Corporation Street arose on the site of some of the vilest slums in the city.

In this scheme Chamberlain applied his business acumen for the benefit of future Birmingham ratepayers. Much of this land, let off for shops and offices, was on leases of 75 years or less. In this way Birmingham Corporation could effectively control the way the land was used. At the same time it was a first class investment for the future. Chamberlain at the time said of these leases that they would make Birmingham "the richest borough in the kingdom 60 or 70 years hence".

This great scheme of reconstruction and slum clearance which has been described as "one of the most stupendous, courageous, and wise acts ever performed by a Municipality", inspired Local Authorities throughout the country to embark on similar ventures. In neighbouring towns like West Bromwich prominent Unitarians, following the lead set by Chamberlain, began to secure election to their local Councils and to press for similar large scale schemes of municipal enterprise.

Chamberlain himself received his reward before the completion of the scheme, for in June, 1876, when George Dixon resigned his seat in Parliament, Chamberlain was returned as a Liberal despite the fact that at that time the Tory Party in other parts of the country had captured many "safe" Liberal seats.

Unitarian readers of great tomes like Bunce's *History of the Corporation of Birmingham* cannot help feeling some pride that these great changes were largely the work of their co-religionists who realised that their wealth and social standing had brought with it social responsibilities they were not afraid to shoulder.

THE PAST IN AN IRISH PARISH

By Eric Glasgow

THERE are compensations which make an ancient parish register by no means so lifeless as it seems. Its very mustiness, the aroma which reaches us when we open the rarely explored pages, can be fascinating as well as repellent, alluding as it does to the essential mystery of time. Behind the barren lists of names, and not always hidden away, is the vivid life of the past, with its hopes and fears, its sorrows and delights. Those terse words stand for human beings like ourselves, who lived and aspired in circumstances we still try to envisage, before vanishing like a September dew. Quite apart from being indispensable as a source for the history of prominent families, a parish register often contains unexpectedly revealing items, throwing some light upon social and other conditions of a distant age. From those which I examined not long ago in the Bandon valley, County Cork, it was possible to deduce a good deal as to famine, poverty, illiteracy, and even disorder, when the Protestant ascendancy was at its height in Ireland. Incidental remarks were sometimes made as to the cause of death, and plague and starvation told their sad story. There were cases of death by drowning in the Bandon river and by assault, and in a register of Kilbrogan, one of the two Protestant parishes into which the town of Bandon is divided, an unknown hand, perhaps that of the incumbent, in spite of the spelling error, added as a surprised comment for the period from April to August, 1739, "It is very strange, yet very true, that no one was buried here in these five months". Such reflections served as interludes in the profusion of facts, and illuminated with human feeling a largely impersonal record.

Where the harvest might have been most useful it was disappointing. Any surviving records of Kinscigh parish, deep in the country between Bandon and Dumanaway, I was particularly anxious to see, for this covered the birthplace and family property of Feargus O'Connor, the famous Chartist leader. Only evidence of this kind was likely to settle completely the question of the exact date of his birth, on which the existing accounts are contradictory. The journey up the wild, exposed hillside, along an un surfaced road with many difficult bends, open fields on either side, inevitably provoked the thought that not much more than a century ago O'Connor himself must often have ridden that way, from his residence at Fort Robert to the little church and rectory at Kinscigh. He was not a very popular member of the congregation, for

more reasons than one. His anti-tithe activities made his Protestant allegiance look rather hollow, and at vestry meetings he annoyed the local tradesmen by undercutting their estimates of the expenses necessary for the upkeep of the church. The final breach occurred when he was denounced from the pulpit as a raiser of trouble. He was present himself at the sermon, and according to his own version he walked out in the middle, never to attend again. Unfortunately little was still kept at Kinneigh to furnish details about this early stage in his career. The registers of the time had been dutifully sent to the Four Courts at Dublin, where they perished in the civil strife of 1922, so that we may never know beyond doubt when he was born. All that could be unearthed was an old vestry book with an example or two of his flowing, self-confident signature.

Kinneigh is a particularly interesting parish quite apart from its association with O'Connor. Owing to its remoteness it has had some strange occupants, among them the Rev. Gilbert Laird early in the last century, who was notorious for his thrifty habits and his limited preaching capacity, the main strength of his repertoire being a sermon on the "Idle Grasshopper and the Industrious Ant", which provided O'Connor with opportunity for indulging his extraordinary gift for mimicry, to the great amusement of his rustic friends. In those days, as a Parliamentary report of 1807 tells us, Kinneigh was attached to the prebend of Kilbrogan and the resident curate received a meagre £75 a year. Now the parish is joined to that of Ballmoney, on the other side of the Bandon river, the minister living at Kinneigh and preaching in both churches in turn on Sundays.

A remarkable feature of Kinneigh is the Round Tower, 68 feet high, which stands near the church and is used as a belfry. Similar structures are, of course, widely distributed over Ireland, but they always have a somewhat enigmatic air because it is still uncertain why they were built. The most plausible explanation is that they were intended as temporary refuge for clergy and religious treasures at a time when marauding bands were common, for they were invariably erected near a church or other ecclesiastical building. According to local tradition, the example at Kinneigh dates from about the battle of Clontarf in 1014, when the Irish repulsed the Danish invaders. This is rather late as Round Towers go, but even so it indicates no lack of antiquity. Although the pile is not well preserved, it still triumphantly bridges the vicissitudes of centuries.

IT OCCURRED TO ME

By Muriel Hilton

THERE is a day that sometimes occurs in February when it seems that time plays one of its fanciful tricks and slips some golden hours of Spring into the midst of Winter. On such a day you see neighbours walking round their gardens looking for the first signs of the crocus and slender shoots of the daffodils. Some of the men with an eye for early sowing open the doors of their sheds and take out their spades to do some double digging. That is the first sign of garden digging. Often weeks of intense cold wintry weather follow but a start has been made.

Then at Easter there comes the gardener's weekend. This is the time when they can really get down to hard work. On these days, if the weather is fine, doors that lead into the garden are opened and this is the prelude to the free and open-air delights of the coming Summer. The sound of men digging and turning over the soil, the mowing of the lawns (providing that the mowers do not need oiling) the clipping of the hedges, the turning of the wheelbarrow—these blend with the children's voices and neighbourly conversation, making a pleasant Easter symphony.

On these days, though backs may be aching, food has a specially good flavour, the pot of tea is welcomed with more than usual fervour, and how delightful are those minutes when, taking a well earned rest, one surveys the dark brown surface of the deep dug earth.

Added to these pleasures may be the company of a friendly robin who hops about the earth only a few feet from the spade, or a frog may suddenly hop out of a clump near by. The daffodils have now risen out of their shining green leaves, violets lift their heads from their mossy banks, a

blackbird sings on the budding lilac tree and a bee hums softly by. Only a few days but the long wintry months fade, and the hopeful striving heart of man looks forward once again to the green and singing world of Spring.

Printed on the front page of our Women's Institute syllabus are these words: "May we have the strength to accept with serenity those things we cannot change. Courage to change the things that can and should be changed, and wisdom to distinguish one from the other".

The philosophy expressed in this saying is the basis of all happy and successful living. We have to accept much that we would probably like to change were it in our power. If we could have chosen we might have asked for a better hereditary, a more congenial environment, but it is what we do with these that matters; it is our response that counts.

We all know people who waste much of their nervous energy on trying to alter the unalterable. They want anybody's life except their own, with others' talents and opportunities, and yet they have only one task and that is to finish the work given them. We all have the responsibility of handling our own lives and making something of them.

No one will deny that there must be radical changes in the social environment for the development of personality, and yet how often those who have been born of good parents, into helpful surroundings, make a tragedy of their own lives because they do not know how to handle themselves.

There are other heroic souls who not only accept their misfortune of adverse circumstances, but who make such a fine job of their lives that in looking back they feel gratitude.

One woman of my acquaintance met with an accident in her youth which deprived her of the use of her legs. Finding that she was denied an active physical life she developed her talent for writing and found so much joy in it that as the years went by she often looked upon her misfortune as an opportunity. Helen Keller, who is both blind and deaf, has said, "I thank God for my handicaps, for through them I have found myself, my work and my God".

A friendly neighbour who has a flair for writing, brought her latest short story to read to us. She told us that the idea had occurred early one evening, and that she had felt compelled to write even though it was long after midnight before it had been completed. It was an excellent story and one felt the full impact of the idea she was communicating through this difficult medium. We agreed that it was far and away the best story she had written and after a few minutes spent in discussing it, the conversation turned to the subject of art. We said that all creative expression of the human spirit—music, painting, literature, sculpture and others allied to them—not only have a profound effect on the creators themselves, but on the spirit of others. We agreed that the inspiration of the artist is parallel to that of the mystics and contemplatives, for from these moments of ecstasy comes the intensification and enrichment of life, and under compulsion they communicate their vision to others.

We all have some measure of the artist and mystic within us. We all feel that life could yield us something of its essence, could unveil its magic for a few fleeting moments. As children, we felt its wonder and glimpsed its unfolding mystery, but so easily we allow unimportant pursuits to blunt our early awariness. Thinking afterwards about the talk I recalled those lines of Francis Thompson's:—

"The angels keep their ancient places,
Turn but a stone and start a wing.
'Tis ye—'tis your estranged faces
That miss the many-splendoured thing."

HIS FATHER'S WRITING

He planted "LOVE" in crocus bulbs,
(Our Father's Name for Spring to write),
And yesterday, through storm and flood,
The first cup flowered overnight.

In "V" the first bright gold broke through,
For him to read the message there,
That Heaven knows no victory
Which does not spring from love and prayer.

Christine Pashley.

BEYOND THE CREEDS

By Arthur Peacock

THE APPROACH of orthodox Christians to other religions has undergone a radical change in the twentieth century. Karl Barth, it is true, has on occasions engaged in hysterical outbursts concerning non-Christian faiths. His view finds favour only with small groups of evangelicals. The orthodox approach now is to admit that there are religious insights in other faiths, but to contend that there is something inadequate in all of them and that in Christianity alone is the fullest and final revelation.

It has been suggested that this attitude is tinged with spiritual pride. To some extent this is true, but it must be admitted that it does indicate some approach beyond the earlier view which denounced wholeheartedly all other faiths.

Something of this more sympathetic approach can be gained from two scholarly books which have recently been published by the Lutterworth Press,¹ a publishing house linked with societies for the distribution of Christian literature.

In the first Dr. J. McKenzie's aim is to trace the Christian approach to the Hindu, and the Christian reaction to the recent revival of interest in Hindu theology. He was for thirty-five years on the staff of the Wilson College, Bombay, and for a while Vice-Chancellor of the University of Bombay. Throughout he strives to be fair to the Hindu viewpoint. He examines at length what each faith has to say upon such matters as sin, redemption, grace and the nature of God and cites passages from scholars of both faiths in support of his contention that the differences between Hindu and Christian are profound.

Dr. McKenzie's own thought is conditioned by his acceptance of the doctrine of the Incarnation as preached by the Church of Scotland, of which he has been Moderator. His witness dwells rather much upon the sinfulness of man and the need for redemption and it is in what Hinduism has to say on these matters that he feels it is most lacking.

It is instructive to read his chapter on the Vaishnavism movement which approaches very closely to the Christian position. But while Dr. McKenzie can present this scholarly study he cannot understand the mind of those who frown upon missionary efforts no matter whether Hindu or Christian sponsors them. He cannot see that there is any hope for a world that is free from tyranny and fear until all men have put themselves under the Lordship of Jesus Christ.

What he and those who belong to his school of thought have to grasp is that Mahatma Gandhi from the Hindu and Sir Francis Younghusband from the Christian faith have not been in quest of a kind of highest common denominator in religion. What each has sought to affirm is that there is a unity of the spirit which transcends the barriers of creeds and dogmas. Their concern has been to make Hindus better Hindus and Christians better Christians and to lead each to a deeper understanding of each other that they may come to share more fully in fellowship.

The orthodox Christian has travelled quite a long way in this century and the contribution of liberal scholars in the field of comparative religion has done much to achieve this.

At this moment when China is so much in the news it is good to have the second book I have to mention from the Lutterworth Press. Dr. Reichelt's study of *Religion in a Chinese Garment*. Dr. Reichelt is a Norwegian who has worked long in China, has made a deep study of Buddhism and enjoyed the friendship of many Buddhists, some of whom live with him in his Hong Kong mission.

Dr. Reichelt presents us with a study of China's primitive religions, shows the influence Taoism and Confucianism have exercised, and gives two most informative chapters on the position of present day Buddhism and Islam in China.

From what has been written recently in various contemporaries it would be easy to gain the impression that Buddhism was in a rather pathetic position in China but Dr. Reichelt says it is otherwise and presents an enlightening

picture of "The Pure Land Movement" which is a modernist development that comes very close to Christianity both in its witness and in its religious observances.

Some writers have drawn interesting parallels between the ritual in a Chinese Buddhist monastery and the Catholic Mass. There are the similar colourful vestments, the chanting, the ringing of the bell, the wearing of the rosary. In this country, largely due to the study made of the Pali text by Dr. Rhys Davids and his colleagues, there is greater familiarity with the teachings of the Thera Vada or Southern School than with the Mayahana School in which the Buddhism of China has its genesis. The Mayahana School merits study because it is near to Christianity in many of its aspects.

Islam is a religion we do not associate with China but Dr. Reichelt reminds us that there are as many as forty million Muslims in that country. Muslim opinion regards this as a conservative estimate. In China Islam has followed its own path. Its architecture keeps to the Chinese tradition rather than to that typical of Islam. The mosque services are held in Arabic, the majority of worshippers being as familiar with the language as Catholics are with the Latin of the Mass.

There are interesting quotations in Dr. Reichelt's study both of passages from current Muslim literature for Chinese youth and from the literature of the Buddhist "Pure Land Movement" which leave one with the wish that there could be made available more translations in this country of this essentially spiritual contribution to modern Chinese thought.

One other volume giving an insight into Islam is *Muslim Institutions* by M. Gaudet-Demombynes.² The writer is a sympathetic critic who seeks not so much to expound the faith of Islam but to give some idea of its outlook on matters of property, law, its relations towards marriage, women, inheritance, and the institution of the mosque and its administration. Islam is more simple in its expression than other faiths but it has been subjected to greater misrepresentation than any other and a book such as this can do much towards leading people towards a better understanding.

In the great upheaval which has come to China in recent times Muslims of the West have found it is difficult to establish personal contact with their brethren in China as Christians in this country have with their brethren beyond the Iron Curtain. It is known though that worship in mosque and temple proceeds without interference and the fact that this is so will lead many to share Dr. Reichelt's deep hope that "China will preserve its precious heritage in such a way that with its own sacred peculiarity of character it may take its place in the Great Kingdom of God on earth and contribute of its best to the entire human family".

THE LIMITS OF RATIONALISM

By John Rowland

EVERYONE who has tried to think seriously about serious subjects owes something to the Rationalist Movement. Such volumes as those published over the years in the Rationalist Press Association's "Thinker's Library" have taken an honoured place on the shelves of thousands of people who would not call themselves Rationalists—or not, at any rate. Rationalists of the purely destructive kind. But the fact that much which has been done by Rationalists has become part of the mental climate of the twentieth century should not obscure the truth that Rationalism has its limits.

Those limits are indicated with unexpected accuracy by three books just issued in Messrs. Watts & Co.'s new series of shilling books, the "Thrill Books". Perhaps the titles will provide some indication of what I mean. Here are the books in question: *Evolution in Outline*, by Professor Neville George; *What's All This About Genetics?* by Ross Hurst; and *The Ladder of Life* by A. Gowers Whyte.

The first two books are wholly admirable accounts of recent scientific research. Mrs. Hurst's, indeed, should be read by all who have been puzzled by such problems as those raised by the work of the Soviet geneticist Lysenko. Professor George's book, admittedly, tells the tale which has been told by half-a-dozen previous volumes; but it tells the story in an easily understandable way. One's only criticism of these two books, indeed, is that they take for granted that science

¹Two Religions: *Hinduism and Christianity*, Dr. J. McKenzie (Lutterworth, 7s. 6d.); *Religion in a Chinese Garment*, Karl Ludwig Reichelt (Lutterworth, 15s.).

²*Muslim Institutions*, Maurice Gaudet-Demombynes (Allen and Unwin, 15s.).

provides the *whole* of knowledge. I do not think that this is anywhere stated explicitly; but it is implied by the general approach of Professor George and Mrs. Hurst.

More important for those who would try to find out just what the Rationalist would say in answer to the riddles of existence is the third volume. Mr. Gowans Whyte attempts to detail the whole story of life; indeed, his sub-title is "from molecule to mind". And his attitude to the development of life and living matter is wholly typical of the orthodox Rationalist.

He fails to see that there is any mystery in existence. He does not for a moment admit that the problems of consciousness or of the mind and conscience of the human being involve anything more than the question of the complex physical and chemical interactions of the cells of the brain. His answer to the person who asks how the mind is derived from electrical impulses in brain-substance is that no one can explain how two gases, oxygen and hydrogen, give rise to wet liquid, water. That is true enough; but Mr. Whyte does not seem to perceive that he has provided an argument for, not against, mystery.

He quotes, with apparent approval, Mr. Alfred Machin, a disciple of Sir Arthur Keith, who wrote: "All we have to do is to disentangle the threads of our ancestry, to see the operation of the natural selection of the fittest, and we can understand why we are what we are". (Italics mine.) Surely that word "why" should read "how".

This, in fact, is the weakness of the Rationalist position, a weakness which can be seen by anyone who studies the literature produced by such writers as Mr. Gowans Whyte. Evolution, rightly understood, provides an admirable description of *how* living beings are produced; it does not, and it cannot, provide any indication whatsoever of *why* they are produced. To answer that question is the function, ultimately, of philosophy and of religion.

Those of us who have a theology which is rational will be able to rise above the Rationalist of the kind I have been discussing here. But meanwhile the books of the Rationalist make interesting and provocative reading. They are frowned upon by some of the more authoritarian of the supporters of religion. We do not need to draw up an index of forbidden books. The reader who knows anything about the foundation of his own religious ideas will be able to put his finger on the weaknesses of these volumes. Nevertheless they provide a useful summary of the facts of science, even though their interpretation of those facts is often at fault.

UNDER THE RAINBOW

By W. E. Walker

PEACE.

In this one word are mystery, magic, idealism and self-delusion.

By mystery is to be understood depth of meaning, significant being; that peace of God which, in passing understanding, becomes, for the heart implicitly trusting in Him, an unassailable certitude.

The magic of peace is like fitful sunlight, shining above and through cloud and rain. Such fitfulness in peace takes the form of a calmed surprise, or brief contentment, these marking the end of trial or the cessation of pain. Of this character are the moments, or interludes, of relief and joy, served to us by life as passing treasure; a treasure which the vessels of our minds would fain store up for other days.

Self-delusion arises from a too-limited, if not false, view of the nature of peace. It is a view of peace as a static condition—something to be confined within four corners, as if life were a motionless field walled in by fences. It is a view of peace as a mere garment to be worn, like a man or woman putting on a coat. It is, indeed, a view which overlooks the moral factor in human relations, a factor which, by the exercise of will, makes possible the existence of evil as well as good in the world.

It is the magic in peace and the delusion in peace which lie in wait for the unwary idealist. The one deceives by its momentary brightness, the other by its apparently unchangeable security. Brightness and security are desired by the self, but cannot permanently be enjoyed by it. Similarly, the "motionless field" may be either the pasture or field of sprouting corn we would have it be, or the opposites of

these, a bog or wilderness of tares. "The garment" may be, not the spun cloth of our essential need, but shoddy. The ideal of peace is true and just and good, but it is the peace makers who earn the benediction. These are in the field of the world, not lookers on or aloof from it; they are constantly at work in the world, aiming to convert its unpeaceable condition into one more in keeping with the mind of peace.

The one real peace is the peace of mystery—as it seems to the carnal sense. It is a peace to be experienced by the sons of Martha as well as the sons of Mary; in the market place as well as the cloister; on the battlefield as well as in the study. It is at once the transcendent and immanent *Life of the believing spirit*. It is the peace that passeth understanding, inasmuch as it is the nearest approach to the realisation of God in man.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

MINISTERS' SALARIES

SIR,—We must all be concerned to read of the resignations of four ministers announced in THE INQUIRER of March 17. A man may resign from the ministry for any one of a number of reasons, but I am convinced that the first reason today is financial.

How can a minister be expected to keep his wife and family on £350 p.a., even with a rent free manse? Why should he be expected to pinch and scrape, and say nothing? I wonder how many of the laity who have had salary increases in the past eighteen months have increased their contribution to the Church?

It has been clear for some time that men will not train for the ministry knowing that the stipend bears no relation to the position or the needs of everyday life. It must surely now be clear that we cannot hope to keep the present number of ministers without a substantial increase in stipends.

Perhaps members of congregations might put themselves in the minister's position (or that of his wife) for a moment, and ask "What are the prospects?"—Yours,
Arthur H. Birtles.
Southport.

FREEDOM OF SPEECH

SIR,—Stephen Frinckman, in the address reprinted in your issue of March 3, refers to the martyred Michael Servetus as an advocate of religious liberty. According to Earl Morse Wilbur's *History of Unitarianism* it would seem questionable as to whether this is strictly accurate, for it would seem that Servetus was not opposed to the extreme penalty provided that it was imposed only for adherence to "demonstrable false doctrine". The distinction is of vital importance; presumably those who condemned Servetus were satisfied as to the validity of their own "demonstrations" concerning the issue. Incidentally it may be noted that Wilbur refers to Iwan Tyszkic (executed and revoltingly mutilated at Warsaw in 1611) as the first known Unitarian martyr.—Yours,
Rush.
Donald Mullins.

"INQUIRER" CIRCLES

SIR,—Possibly the idea has already been suggested and may even be in operation, but it has occurred to me that much good might be achieved by the setting up of "Inquirer" Circles along the lines of such groups as the John O'London Clubs. Members would be encouraged to become subscribers to our denominational weekly and to use the same normally for purposes of discussion. I am inclined to think our various discussion groups and open forums would find stimulus in the well-informed articles which regularly appear. Possibly an occasional column could be devoted to news regarding such circles. The members might even be disposed to conduct something like a Unitarian Opinion Poll. The idea, if practicable, has many possibilities, but there is the prior question as to whether we have enough denominational enthusiasm to spare to put it into operation. Anyway, an answer to that question would be interesting.—Yours,
Leicester.
G. E. Hale.

THE VENTRILOQUIST'S DUMMY

SIR,—I would like to comment on one point in the letter over the signature of Christine Pothbury, at the same time stating I agree with a great deal of what was written. I refer to the words, "such as the person using a ventriloquist's dummy to deliver a sermon to the children".

The Rev. E. P. Schofield, of Clapton Park Congregational Church, has written of his experiences when using a ventriloquist's dummy in missions, schools, youth clubs and hospitals, and I find in his articles (and others which tell of his work) a degree of seriousness that fully justifies his use of "jazzie". Unfortunately he has suffered at the hands of the popular press. Of course, the writer may know of others who use this method but to bring to their work that seriousness which Mr. Schofield does to his.

But, and more important, I would point out that Mr. Schofield is making use of a puppet that has a long religious history. The ventriloquist's dummy is technically a self-puppet operated in a similar, although much simpler, manner to the Japanese Bunraku on puppet, and in various forms the puppet has had a very important part in the history of religious practice up to the end of the eighteenth century. This conclusion is based on a fairly wide reading of books on puppetry—mainly German.

French, Italian (some available in translation) and American—which deal, generally, with the history of the puppet, but, up to the present time, no one has undertaken a serious study of the religious use of the puppet. I would also add that the puppet has played an important part in the history of religious drama.

As is well known, ventriloquism is an art as old as man himself, and was also widely used in early times and throughout the centuries up to the Middle Ages for religious purposes.

I am not suggesting there is a place for "Charlie McCarthy" in the pulpit, but I want to make clear that Mr. Schofield's or anyone else's use of a puppet is not so unconventional after all. I use a Puppet Parson as a teaching method and I do not regard it as a "stunt".—Yours,
Hindley.

Gordon L. Clarke.

THE LOGOS

Sir,—As one deeply interested in the discussion regarding the translation of the Greek "logos" permit me to urge that "word" is still the best synonym. A "word" of course is not a mere assemblage of letters or of sounds. That is only its outward form. In its essential meaning a "word" is the symbol of that mystery by which, while retaining my own personality undiminished I impart of myself to you or you to me. Without any material contact, it is the medium of friendship in its highest estate: you in me and I in you. In its complete comprehensiveness it is the interblending of selves in attitude, thought, and will. It is the vehicle of all communion and, as such, the "word" is the most adequate symbol of the invasion of the material and the human by the divine—life's supreme drama. All this being true, why seek farther than the normal and habitual translation of the Greek word?—Yours,
James A. Blaisdell.

143 East Tenth Street,
Claremont, California.

"THE CORE OF OUR FAITH"

Sir,—Congratulations to the author of "The Statement of Faith" in the current THE INQUIRER quoted from the Calendar of the church at Newcastle-on-Tyne. I want you to know it was used in our Morning Service, March 18. This is the flaming core of our Unitarian faith.—Yours,
Los Angeles,
California.

Stephen Fritchman.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Please send your General Assembly Advertisements as early as possible.

NEWS FROM THE WEST

From our Western Correspondent

THE Church Anniversary week-end at Bath was a very happy occasion. Friends from Trowbridge and Bristol were present, together with a good gathering of the local congregation, and the whole event was a great success. It is with heartfelt regret that the Bath congregation will part with the Rev. H. D. Ward in October, when he leaves to take up an appointment as Assistant Lecturer in Hebrew at Glasgow University. Bridgwater has had a successful Sunday School Prizegiving, followed by a Children's Concert and Film Show. A Public Lecturer at Bridport (not connected with the Unitarian Chapel) referred to the Chapel as "one of the most interesting specimens of Nonconformist Church architecture in the whole district". The Bath and Bridport Chapels (and perhaps others in the West) have been scheduled by the appropriate Government department as "buildings of architectural and historic interest".

The sum of £875 (including a £200 loan from the G.A.) has been raised for Organ Renovations at Lewin's Mead, Bristol, where the Sixth Anniversary of the ministry of the Rev. J. H. Coram Davies is being celebrated. Oakfield Road Church, Clifton, has bidden farewell to the Rev. Charles Easton and his family. The Cirencester congregation is carrying on, mainly through the help of devoted lay preachers; the Sunday School and Club visited the Swindon pantomime on two occasions recently. The Women's Meeting at Crickham has been revived. George's Chapel, Exeter, mourns the death of its Organist, Mr. R. T. Newlands, who had been in charge of the music at George's for 37 years. The Rev. D. R. Fraser recently celebrated his 33rd Anniversary at George's Chapel. The Bicester congregation reports increased attendance, and a 100% increase in the Sunday School. The Junior Choir at Cheltenham is doing well. The Southwest Hall at Moretonhampstead has been handed over to the town for use as a Parish Hall, and half the price has already been paid. The outside of the Chapel at Newton Abbot is being repaired, painted and decorated. The Annual Meeting of the Sidmouth congregation revealed a year of successful effort, with the church's activities and finances in a healthy state. At Trowbridge, two teams from Congregational Chapel entered a Youth Quiz organised by the local Youth Service Committee, and the Junior team gained second prize. The Drama Group from Congregational Chapel presented a play, *Eldorado*, at the Youth Drama Festival recently.

Norwich, Octagon Chapel.—The Annual Meeting of the congregation took place on March 14 under the chairmanship of Mr. P. T. Lord, and satisfactory reports were received from the officers, the Sunday School and institutions. At the 1950 Annual Meeting the members faced the formidable task of finding £450 for the immediate redecoration of the Martineau Hall, and a scheme was presented for raising this sum within the congregation by gifts and loans. The Treasurer reported that the whole amount had been subscribed during the year and that they were in a position to repay the sums loaned by members.

A fine interior photograph of the Chapel has a prominent place in the Festival handbook for the city, and the opportunity to display our cause and our historic building to visitors in the best possible light is not being neglected.

An octagonal stone tablet was recently set on the wall below the gallery. It bears the simple inscription, "In memory of the members of the Mottram family who have worshipped here since 1689." The bomb-shattered wall flanking the old graveyard has been rebuilt, and by the gift of the Misses Bone flowering trees now extend the length of two sides of the enclosure, which is well cared for once again.

Liverpool: Hope Street.—If, as has been suggested, the ghosts of the departed linger near the places they loved while on earth, some must have been surprised, and we hope happy, to hear in church on Easter Sunday morning the voices of young children mingling with the music of recorders. Certainly the congregation assembled seemed to appreciate the children's presentation of the hymns. The children themselves thoroughly enjoyed the part they took in the Service, and Joy Day spoke with clarity and precision when she presented the school's gift to the Thanksgiving Fund.

Swansea.—A successful annual meeting was held on March 8. Reports showed slow but steady increase in attendance both on Sunday evenings (in spite of recent opening of cinemas) and at the various sectional week-night meetings (Women's League, Men's League, Y.P.L., etc.).

On March 15 the Dramatic Group gave well attended performances of three one-act plays.

MRS. MABEL BILL

THE New Meeting congregation at Kidderminster has received a sad and unexpected blow in the death of Mrs. Mabel Bill, wife of the President. Mrs. Bill was a life-long member of the Church, always present at both morning and evening Service, an interested member of the Church Committee and an active member of the Women's League, in fact, no function of Church or School seemed complete without her. She had such a bright and cheerful disposition with a welcoming smile for everyone and was so appreciative of anything done or attempted for the Church she loved. She and her husband were so bound up with the life of the Church that it is difficult to imagine it without her and her place will indeed be hard to fill. The large congregation that assembled for the Funeral Service in the Church on Wednesday, March 7, testified to the wealth of affection and friendship that was hers and to the beautiful memory she has left to those whose privilege it was to know and work with her.

D. W.

EDITH BEGG

OUR Unitarian household of faith in Lancashire and Cheshire has suffered a great loss in the passing of Edith Begg on February 27. Before her marriage to Mr. George A. J. Begg she was a Miss Filling. Her family, well known Unitarians in Bolton, Lancashire, were actively associated with Bank Street Chapel, and on removal to Manchester she became a devoted member of the Chorlton Unitarian Chapel of which her father was a founder-member. During her residence at Hartford and Sandiway in Cheshire she attended with her husband and children the Knutsford Unitarian Chapel.

Her religious faith, as was natural, found expression in social service, and among her many social duties she was actively engaged in work at the Collyhurst Social Guild, Manchester, and later was a member of the Hartford Wives' Fellowship, in which she held office.

She rendered, with her husband, capable service in the work of the Manchester and District Association of Unitarians and Free Christian Sunday Schools. She was generous in mind and heart, and her first thought was invariably of other people's needs. Large congregations attended the Funeral Services at Knutsford Unitarian Chapel and the Manchester Crematorium which were conducted by the Rev. Arnold Williams, and the Rev. Stanley Monop.

S. M.

HAROLD WILLIAM OLIVER

By the death of Harold William Oliver, on February 24, Brook Street Unitarian Chapel, Knutsford, has lost a devoted member and a beloved friend. For many years he held the office of Chapel Treasurer which he fulfilled with a deep sense of duty. His loyalties never flagged, and the institutions of the Chapel received his enthusiastic support. He was proud of his Chapel and never missed an opportunity to invite those who were interested to attend its Services.

He had a happy disposition; a keen enjoyment of existence in all its aspects, and the almost child-like zest which he threw into everything he did. He will be remembered for his glowing sense of spirit, his youthful zeal, and his generous heart.

As would be expected he dearly loved little children and they loved him, and he found delight in the company of young people. The Sunday School and the Young People's League had no better friend.

There was a large congregation at the Funeral Service in Brook Street Chapel, Knutsford, conducted by the Rev. Stanley Monop.

S. M.

CALENDAR

SUNDAY, April 1st, 1951

- ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
 ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
 ABERYSTWYTH, New Street Meeting House, 11, —.
 ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
 AINSWORTH, Un. Chapel, Knowsley Rd., 11, Rev. BENJAMIN GILL, 3, Rev. G. L. CLARKE.
 ANSDALL (See Lytham St. Annes).
 ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
 ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
 ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
 BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. W. J. WHARTON.
 BESSLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, —.
 BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
 BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, —.
 BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
 BIRMINGHAM, Moseley Un. Ch., Yardley Wood Rd., 6.30, Mr. H. L. STYCH.
 BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
 BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. W. STEPHENSON.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
 BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
 BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
 BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
 BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
 BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
 BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
 BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Supply.
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Ch. Unitarian, New Road, 11 and 6.30, Rev. F. RYDE.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Mr. R. C. THOMAS.
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Supply.
 BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
 BURY, Bank St., 11, Rev. SCOTT L. JOHNSTON, 6.30, —.
 BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
 BUXTON, Harrington Rd., 11 and 6.30, Dr. F. D. MEYER-KLUGEL.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
 CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
 CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
 CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHOWWENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
 COKE, Prince's St., 11.30 and (occ.) 7, Rev. W. A. WEATHERALL.
 COSLEY, Staffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
 CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
 CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
 CROYDON, Free Christian Church, Wellesley Rd., 11 and 6.30, Rev. J. P. CHALK.
 DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
 DENTON, Wilson Street Chapel, 11 and 6.30, Rev. JOHN GILL.
 DERRY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, 1st and 3rd Sundays, Rev. F. RYDE.
 DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
 DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
 EVESHAM, Oak Street Chapel, 11 and 6.30, Rev. W. PRESTLEY PHILLIPS.
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
 GLASGOW, St. Vincent Street, Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
 GLOSOP, Finsbury St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GORMINGHAM, Meadow Chapel, 6.30, Rev. G. MARY FRAMES.
 GUILFORD, Wind Street Church, 11.15, Supply.
 HALF CROFT, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Supply.
 HASTINGS, Free Ch. Ch., South Terrace, 11 and 6.30, Rev. DENNISON HILTON.
 HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
 HINLEY, Presbyterian Ch., off Market St., 10.45, Rev. G. I. CLARKE, 6.30, Rev. H. GILL.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
 HORWICH, Unitarian Free Church, 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
 HUNSLY, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
 HULL, Park St. Ch. (Un.), 6.30, Rev. GORDON BOLAM.
 IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNOTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
 LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
 LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
 LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
 LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
 LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local arrangements.
 LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
 LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
 LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
 LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. J. C. BALLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.30, Rev. JOHN KIELTY.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
 LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
 LONDON, Hampstead, Rosslyn Hill, 11, Rev. ROGER THOMAS.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Ilford High Rd., 6.30, Mr. W. SPOONER.
 LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
 LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
 LONDON, Lewisham, Un. Ch., High St., 11 and 6.30, —.
 LONDON, Leytonstone, Lea Bridge Rd., Knots Green, 6.30, Rev. F. HANCKINSON.
 LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green Un. Ch., 6.30, Mr. J. REECE WALKER.
 LONDON, Richmond Free Ch., Ormond Road, 11, Mr. LESTER SMITH.
 LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, —.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK, 6.30, Rev. W. WADDINGTON.
 LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES (April 1).
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. Grieve.
 LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
 LOUGHBOROUGH, Victoria St., 6.30, Supply.
 LYTHAM ST. ANNES (ANSDALL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. DENNISON HILTON.
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6, Rev. KENNETH SHERRATT.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
 MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
 MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Motton Ch., Eccles, 10.45 and 6.30, Supply.
 MANCHESTER, Pendleton Un., Cross Lane, Daffodil Sunday, 2.30, Miss IDA MOORE, 6.30, Mr. HAROLD W. GEE.
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
 MANCHESTER, Rushlow St. Mission, 6.30, Rev. A. J. HEALE.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOT.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. FOTIS.
 MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HOLLAM.
 MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINE.
 MANCHESTER, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MANCHESTER, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOORE.
 MANCHESTER, Old Road Chapel, 6, Rev. JOHN EVANS.
 MANCHESTER (see Lancaster).
 MANSFIELD, Cross Chapel, 3, Rev. C. G. TOOME.
 MANSFIELD, Christian Church, Stamford Rd., 10.30 and 6, —.
 NANTWICH, Old Chapel, 6, Mr. COLE.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Supply.
 NEWCASTLE, South, Unitarian Old Meeting House, 6.30, Rev. W. J. McFARROW.
 NEWCASTLE (Barnsley), Bebbisham Unitarian Church, 10.30 and 6, Rev. F. SCOTCH.

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 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
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 OLDEN, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
 OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Y. P. L. Service.
 OXFORD, Manchester College Chapel, 11.30, Rev. H. H. CHRETHAM.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
 PADDHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
 PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
 POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
 PONTYFRIDG, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
 PONTYFRIDG, Friends' Meeting House, Frattin Bridge, 6.30, Mr. J. R. STUBBS.
 PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALAN WILLIAMS.
 RAWTHORPE, Unitarian Church, Bank St., 10.45 and 6, Supply.
 RINGWOOD, Hants, The Meeting House, 11, Supply.
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
 ROCKDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BIER.
 SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
 SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
 SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
 SHEFFIELD (Airedale), 6.30, Mr. T. H. MOORE.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITEY.
 SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SOUTHAM, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET.
 SOUTHEND-ON-SEA, Danby Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BENTLEY.
 STAMFORD, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
 ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
 STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IYEN HODGSON.
 STOCKPORT-ON-THE, Wellington St., 6.30, Rev. A. J. MARTIN.
 STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSEMARY LEE.

LONDON DISTRICT AND PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

NOTICE IS HEREBY GIVEN that the ANNUAL GENERAL MEETING of the LONDON DISTRICT AND PROVINCIAL ASSEMBLY will be held at Stamford Street Chapel, Stamford Street, S.E.1, on Saturday, April 28, 1951, at 3 p.m.

Nominations for the Honorary Officers and six representatives of the personal subscribers should be sent to the Secretary by Saturday, April 7; notice of any resolutions should be sent to the Secretary, in writing, by April 14; and the names of lay representatives of the churches in the province, and deputies together with the representatives of the Ministers' Union and other affiliated societies should be sent to the Secretary by Saturday, April 21.

22 Sundridge Road, Addiscombe, Croydon.

E. M. Butcher,
Hon. Secretary.

THE NATIONAL UNION OF UNITARIAN AND FREE CHRISTIAN LAY PREACHERS

The ANNUAL MEETING will be held in the SMALL HALL at CONWAY HALL, RED LION SQUARE, LONDON, W.C.1, at 2 p.m., THURSDAY, APRIL 19, 1951.

SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HAMBLIN.
 SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. R. LEE.
 SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. B. VINEY.
 SWINTON, Swinton Hall Rd., 10.45, Mr. ERIC WILD, 6.30, Musical Service.

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
 TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KIRKEL.
 TUDMORTON, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
 TORQUAY, Unity Ch., Montpelier Rd., 6.30, Rev. C. W. TOWNSEND.
 TROWBRIDGE, Congregational Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
 WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
 WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
 WARWICK, High Street Church, 3, Rev. T. J. JONES.
 WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
 WEST BROMWICH, Lodge Road Church, 6.30, Mr. E. E. LAWS.
 WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
 WHITBY, Flowergate Chapel, 6, Miss E. GILL, and Mr. K. ADAMSON.
 WOLVERHAMPTON, All Souls Church, 6.30, Rev. P. C. WHITEMAN.
 WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TONKIN. Mance Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.

TORONTO, First Unitarian Church, Jarvis St. 11, Rev. W. P. JENKINS.

VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKIN.

WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETERSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.

WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Host St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RAITER.

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